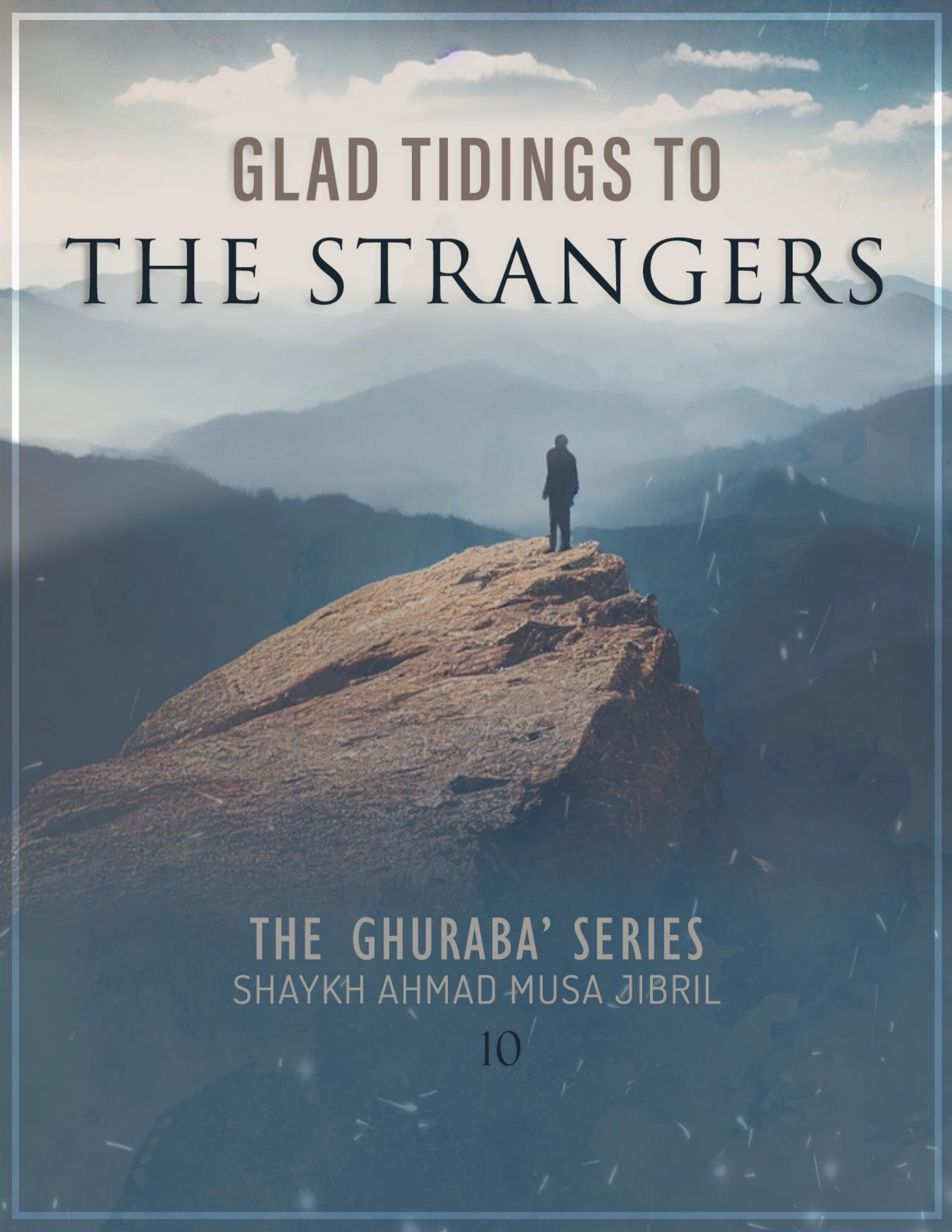
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

10

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (10)

Insights from the Story of the Stranger from Al Ya-Sin

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

In trying to get a better understanding of victory and matters pertaining to it, I gave a short introduction on the topic in the last Halaqah. Then I began to mention the story of the dwellers of the town that's mentioned in Sūrat Yā-Sīn. It's a town where Allāh سبحانه وتعالى sent two messengers. The people rejected them, they doubted them, and they slandered them, so Allāh reinforced them with a third, and that's when they threatened them with stoning or a severe punishment, and that's where we stopped.

Allāh سبحانه وتعالى said,

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُواْ ٱلْمُرْسَلِينَ

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.[1]

From the remotest, furthest end of the city, a man came rushing, running. He said, *"O my people, follow the messengers."* رَجُل — some Mufassirīn stated that his name is Habīb An-Najjār or Skafa and other names, and some Mufassirīn went further to mention various opinions pertaining to his profession, that he gave half his wealth in charity and half his wealth to feed his family, and that he was ill. Those details don't really matter, as I stated in the last Halaqah. Harping over the name of the stranger or the town where he's from or where the events took place is not needed for the straightforward, clear story. As-Sa'di رحمه الله in his Tafsīr on

[1] [36:20]

this verse stuck to what was clear in the verse and he didn't dwell into opinions on the names or details of the stranger, as many other Tafāsīr did — رحمهم الله جميعا. We have no hints if this stranger was a leader or prominent figure among his people or his tribe who could afford him protection in his daring move. But we do know that the people of Tawhīd don't make their own protection a main concern when conveying Tawhīd, especially not role models that are mentioned in the Qur'ān. In another verse, Allāh سبحانه وتعالى said,

ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ

[Allāh praises] those who convey the messages of Allāh and fear Him and do not fear anyone but Allāh.[2]

When 'Aqīdah and Tawhīd become part of a Muwahhid, it illuminates the path and appears on the limbs, speech, and actions. People who are moved by a belief don't mope around their bedrooms with it. You see those who hold the most repulsive beliefs or desires, that have no share in the Ākhirah and no dignity in this Dunyā, they come out and sacrifice their time and wealth and freedom and everything they have to stand up for their beliefs or desires. And then a person promised a Jannah as vast as the heavens and the earth deserts the most noble task of Da'wah. The stranger of Āl Yā-Sīn was so ecstatic at being a Muwahhid that he came out sprinting in support of Tawhīd and Muwahhidīn. He wanted everyone to join. Allāh سبحانه وتعالى honored his mention for his stance in defending Tawhīd. Allāh سبحانه وتعالى even honored animals with their mention in the noble Qur'ān because they carried this noble task. The hoopoe who saw Shirk and his Ghīrah over Tawhīd wouldn't allow him to remain silent even if it put his life at stake.

[2] [33:39]

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُون

[And] so they do not prostrate to Allāh, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare..[3]

He told Sulayman عليه السلام, *"They're doing Shirk. Shouldn't they be prostrating to Allāh?"* أَلَّا يَسْجُدُوا۟ لِلَّه? Tawhīd! And then those worse than cattle, who lack Ghīrah over Tawhīd, diminish aspects of Tawhīd to please Tawāghīt and then sniffle and say they're Strangers on Tawhīd. The stranger of Āl Yā-Sīn made Tawhīd his mission and gave it precedent over his life, wealth, family, freedom, and everything he had. Once a person presents himself to Tawhīd and Da'wah, and in particular Da'wah to the *pure* Tawhīd, he or she becomes an automatic target. Target by who? By nearly everybody! Kuffār, their intelligence, the moderates, the slanderers, the Murji'ah, the Mumayi'ah, the plain masses of the Juhāl, and that's what makes them Ghurabā'. And Ghurabā' don't make their own safety and peace a priority or an ultimate goal when it comes to Da'wah or the obedience of Allāh. The Qur'ān tells us he came running from the furthest part of the town. If his safety was his ultimate goal, he would have stayed back with his wife and kids, no one forced him to go out running and put himself in harm's way. If the Ghurabā' are safe after their Da'wah, then it's a blessing and they thank Allāh for it, Alhamdulillāh. And if they're afflicted as a result, then it's a trial, they need to remain steadfast *and* thank Allāh for it as well.

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ

And there came from the farthest end of the city a man, running. [4]

[3] [27:25]
[4] [36:20]

I'm trying my best in this series not to drift off to side issues, but there's a detail here that shows the eloquence of the Qur'ān, and it may — well it actually *does* help the Huffadh who mix up these two verses. Pay attention to how they're mentioned so you can understand.

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.[5]

This is in Sūrat Yā-Sīn about a man who came to support three strangers. From the farthest end of the city a man came rushing and running. Sūrat Yā-Sīn, verse twenty: وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُل ٌ — from the furthest part of the city — so the city [first], then the man is mentioned. But if you read Sūrat Al-Qasas — and SubhānAllāh, it's verse twenty in Sūrat Al-Qasas as well — it's a totally different story, where a man came rushing to warn Mūsā that there's a conspiracy to kill him, and he's referred to as Mu'min Āl Fir'awn, the believer of Āl Fir'awn. The verses start off very similar.

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ

And a man came from the farthest end of the city, running. He said, "O Mūsā, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."[6]

[5] [36:20]
[6] [28:20]

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَة — *"a man"*, [and] then *"the furthest part of the city."* So in Sūrat Yā-Sīn verse twenty, وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ, ***"From the farthest end of the city**, a man came rushing and running."* In Sūrat Al-Qasas verse twenty, وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَة, *"A man came running **from the farthest end of the city.**"* Let me say it in English alone so you see the difference. Sūrat Yā-Sīn verse twenty, *"From the farthest end of the city, a man came running."* Sūrat Al-Qasas verse twenty, *"A man came running from the farthest end of the city."*

Let's start off with the one in Sūrat Al-Qasas, the believer of Al-Firawn. *"A man came running from the farthest end of the city to warn Mūsā."* That's the proper grammatical mainstream Arabic way to say it. *"A man came running from the farthest end of the city."* That's the proper linguistic way to mention it. A man is referred to as Fā'il and that comes first, and after that the Fi'l, which is what happened, and [here] it's *"rushing from the furthest end of the city"*. Grammatically, that's the ideal, general, mainstream way to mention it unless there's a special or unique reason like rhetoric eloquence — which we call Balāghah — or some other type of reason. So that's why it's mentioned like that in Sūrat Al-Qasas. There's no special need or exception to put it any other way in Sūrat Al-Qasas. The man came from the farthest end of the city to warn Mūsā عليه السلام that they're conspiring to kill him, and that's where it's expected this type of news would come from. Why? Because Fir'awn and his close henchmen lived in the outskirts and furthest point of the town. So the news of a conspiracy like that would normally come from the outskirts or remote part of the town where Fir'awn lived and conspired. So there's nothing special or unique or unusual about where the man came from. Ibn 'Ashūr رحمه الله in his Tafsīr said it appears Fir'awn's palace was in the outskirts as kings did back then, so that they can easily flee if there was ever a revolution or a coup. So it comes in the standard Arabic way as there's no need to change it around because there's nothing special or unusual about the news coming from the outskirts where Fir'awn lived.

Now, in Sūrat Yā-Sīn it's flipped around. *"From the farthest end of the city, a man came running."* The Fi'l and *then* the Fā'il. وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ. Why did He mention from the farthest end of the city first here? It's flipped around, and that's

from the Balāghah of the Qur'ān to indicate there's something unique about where the stranger came from. Meaning, pay attention to this. It goes to draw attention to the fact that the message of the three messengers was fulfilled and that it yielded its fruit by reaching the furthest point of the city, and that indicates that the messengers were successful in their Da'wah because it reached everywhere. Now acceptance is from Allāh, but it reached everywhere even with all the hostility that they faced. If the message reached the remotest part of the town, where this man came from, then it implies that their Da'wah was so successful, it echoed everywhere. In the believer of Āl Fir'awn, the verse in Sūrat Al-Qasas, it was expected that he came from the remotest part of the city where the conspiracy took place — it was expected that he come from there. But here, in the stranger of Āl Yā-Sīn, it was expected he come from the center of the city where the Da'wah was most likely taking place, but rather he came from the outskirts of the city, which indicates Da'wah reached everywhere. It also goes to highlight the purity in Fitrah of the outskirts, which *generally* speaking, are more than that in the center and heart of the city, because the people in the heart of the city are usually influenced by the leaders. The leaders here called the messengers liars and bad omens and threatened them. People tend to be influenced by each other when they're close to each other, or by the leaders, because they're near them or attached to them or maybe they fear them, unlike the outskirts which are slightly more independent and less affected by those leaders. It also goes to hint and indicate that coming from the remotest part of the city, the messengers didn't know this stranger, and that it wasn't a staged act between them, since he was from the outskirts and they were most likely in the heart of the city conducting their Da'wah. So those are some special details that come from the Balāghah of the Qur'ān in merely mentioning the outskirts before the man in Sūrat Yā-Sīn.

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers.[7]

Allāh سبحانه وتعالى described both the believer of Āl Fir'awn and the stranger of Āl Yā-Sīn as men, but for now, we're concerned with the stranger of Āl Yā-Sīn. Allāh سبحانه وتعالى says,

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ

And there came from the farthest end of the city a man, running. [8]

A man. He didn't say a "male". In Arabic, a male is ذكر. But Allāh said a man, رجل. Allāh honored him as being a man, which means he possesses the characteristics that exemplify this quality — a testimony from Allāh سبحانه وتعالى to his manhood. He's a man, and that's different than him being described as a male. Every man is a male, but not every male is a man. When filling out forms, everyone can check the "male" box. Every man is a male, but not every male is a man. Manhood is attained through belief, stance, character, and action. Manhood is characteristics and not physical body parts. Tawhīd needs men to carry it, not males. So Allāh سبحانه وتعالى, in another verse — actually in two verses in the Qur'ān, one in Yūsuf and one in Sūrat An-Nahl — Allāh said,

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم

And We sent not before you except men to whom We revealed [Our message].[9]

[7] [36:20]
[8] [36:20]
[9] [16:43]

Messengers are described as men here because they come with the most noble qualities such as Tawhīd, submission, Salāh, sacrifice, Jihād, Da'wah, and manners, and in this specific verse of course, it also goes to show that there are men as opposed to women, because all the messengers and prophets of Allāh are men. When Bani Isrā'īl were ordered to enter the Holy Land and Allāh promised them victory if they did enter, they told Mūsā, "*You and your Lord go and fight, we'll be sitting here waiting for you."* Two men stood to convince and admonish the rest. What did Allāh refer to them as? قَالَ رَجُلَانِ — He didn't say ذكران.

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِمَا ٱدۡخُلُواْ عَلَيۡهِمُ ٱلۡبَابَ

Said two men from those who feared [to disobey] upon whom Allāh had bestowed favor, "Enter upon them through the gate…[10]

Two men who fear Allāh and who had been blessed by Allāh said, *"Surprise them and enter the gate. If you do enter the gate, you're certainly going to be victorious. And put your trust on Allāh, you believers." Men*, because they feared Allāh سبحانه وتعالى and were willing to submit blindly to the commands of Allāh even if it meant risking their lives and admonishing others and guiding them to the right path. In Sūrat At-Tawbah,

لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ

[10] [5:23]

Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allāh loves those who purify themselves.[11]

A mosque that's founded on righteousness from the first day is more worthy of your prayers. In the mosque are men who love to be purified. يُحِبُّونَ أَن يَتَطَهَّرُوا — Allāh loves those who purify themselves. They're praiseworthy because they're people of the Masājid who love to be purified, and so they were worthy to be praised as men. Another verse,

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ

[Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of Zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about -[12]

Allāh said they're men. Why are they men? Because they don't let buying and selling distract them from Allāh's remembrance or from prayer or from paying their alms, and they fear a day that the hearts and eyes will tremble in it. The verse I mentioned several Halaqāt ago, which is about Sahābah in general — and those of course who follow in their footsteps — but I mentioned it pertaining to those who attended the pledge, at the very end of the talk on the pledge. I said the verse of Allāh,

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا

[11] [9:108]
[12] [24:37]

Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration…[13]

Among the believers are men. What made them men? They're true to what they pledged to Allāh. Some of them fulfilled their pledge and passed away, while others are waiting. They never changed. وَمَا بَدَّلُواْ تَبْدِيلًا — they never changed their commitments in the least. It takes real men not to change and take detours in difficult times. When the situation becomes difficult, only true men of Tawhīd are able to step up and handle the situation. In Arabic, manhood could also be used as a Wasf, meaning the term itself can be used as a reference to describe great, positive qualities. With that in mind, and in such context when it's used as a Wasf, the praise would include women just as it includes men. For example, the two women who attended the pledge — we mentioned something about their lives and their names — they would be included in a praise like مِّنَ ٱلْمُؤْمِنِينَ رِجَال just like men. The stranger of Āl Yā-Sīn was referred to as a man by Allāh سبحانه وتعالى. Allāh described him as a man in praise for standing and defending Tawhīd, and that praise follows any man or woman who follows in his footsteps. The ultimate measure of a man is not where he stands in moments of comfort, convenience, and victory — *everyone* jumps on the bandwagon then! The ultimate measure of a man on Tawhīd is where he stands while he's a stranger. He was a man, the stranger of Āl Yā-Sīn, with his mighty, Īmānic stance of defending Tawhīd, and men are known by their actions, not by their ages or their looks. A man, because he had the passion and felt the sense of responsibility to defend Tawhīd. A man with firm Tawhīd, nurtured by sound upbringing and developed by good example. Belief in Tawhīd combined with being brave, honest, good conduct, great manners, standing up for Tawhīd, living on Tawhīd, dying upon Tawhīd, that's what true manhood is all about — like this man of Sūrat Yā-Sīn. The one who credited him as being a man for his Tawhīdic stance is the One who knows him more than anyone knows him, more than he himself knows his own self.

[13] [33:23]

By saying *"a man"*, it also gives another indication that he was some random man, not known to the messengers and it was not a staged act between the messengers and the strangers, similar to what I mentioned when I explained the Balāghah pertaining to *"from the remotest part of the town, a man came."* He came from Aqsā Al-Madīnah (the furthest part of the town) to place himself like a shield between the messengers and the disbelievers, the dwellers of the town. People who take such stands during difficult times are Strangers and they're always in a win-win situation. It may cost them their honor, their life, their wealth, and all their Dunyā, which is a Ni'mah and a gift given by Allāh سبحانه وتعالى, but they use that Ni'mah to strike a bargain that can never fail. The reimbursement is Jannah, the ultimate triumph. The victory to those who give victory to Allāh سبحانه وتعالى on this earth is imminent without a doubt. The timing is not up to me and you. It's up to Allāh سبحانه وتعالى. Doubting that victory is doubting the words and promises of Allāh سبحانه وتعالى. Some recline back in comfort, watching and waiting if victory comes during their lifetime, while others honor themselves by being participants like this stranger of Āl Yā-Sīn. They're not the same. In Sūrat Al-Hadīd, Allāh said pertaining to the Sahābah رضي الله عنهم,

لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. [14]

Those who spent their wealth and donated and took part in fighting before the victory are unparalleled. The victory meaning either the victory of Sulh Al-Hudaybiyyah or the conquest of Makkah, the scholars dispute which one it is. They cannot be equated with those who spent their wealth and took part in fighting afterwards. Meaning, the Sahābah who gave during the phase of being

[14] [57:10]

Strangers, while they were oppressed and helpless, cannot be equated with those who gave after the victory. But Al-Karīm, The Generous, said,

وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ

But to all Allāh has promised the best [reward].[15]

Both of them will get their share of reward, their fair reward.

The stranger of Āl Yā-Sīn didn't say, *"Three messengers were sent by Allāh, they were rejected. What can I possibly accomplish? I'll believe and stay back safely at home. I'll worship until I die safely at home, or I'll wait for the news of the victory to come, then I'll go rushing and running into town."* He went running, rushing, and sprinting as a stranger saying, يَٰقَوْمِ *"O my people!"* His speech shows compassion and mercy with the hope that they believe, because he only wanted what's good for them. As firm and as eager as he was to support Tawhīd, it may even seem that he was angry and anxious because of the rejection and hostility towards the message and the messengers, but he maintained his manners in his actions and he was affectionate in his speech all throughout the Da'wah and even after they killed him, as we'll see later on inshā'Allāh. Allāh سبحانه وتعالى said يَسْعَىٰ. He went rushing, running, sprinting. The word يَسْعَىٰ is a lesson for the Strangers to give all their effort in conveying Tawhīd and supporting Muwahhidīn following in the footsteps of this man. In matters of Dunyā, you'll find the Qur'ān saying فَٱمْشُوا۟ — walk. Do it yeah, but take it easy. In Sūrat Mulk, Allāh سبحانه وتعالى said,

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

[15] [57:10]

It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.[16]

In matters of the Ākhirah فَٱسْعَوْا, and the terms like فَٱسْعَوْا.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ

O you who have believed, when [the adhān] is called for the prayer on the day of Jumuʿah [Friday], then proceed to the remembrance of Allāh and leave trade. [17]

In Sūrat Jumu'ah, when the call for Jum'ah Salāh is proclaimed on Friday, then hasten, hurry, فَٱسْعَوْا to the remembrance of Allāh and leave off business. In Sūrat Āl 'Imrān,

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous.[18]

Hasten, race, hurry, sprint to the forgiveness of Allāh سبحانه وتعالى. In Sūrat Adh-Dhāriyāt,

فَفِرُّٓوا۟ إِلَى ٱللَّهِ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

[16] [67:15]
[17] [62:9]
[18] [3:133]

So flee to Allāh. Indeed, I am to you from Him a clear warner.[19]

Run to Allāh سبحانه وتعالى, hasten, flee quickly, turn to Allāh سبحانه وتعالى. And likewise, the verse of the man who is the believer of Āl Fir'awn — يَسْعَى. In the verse in Sūrat Yā-Sīn about the stranger — يَسْعَى. They're both يَسْعَى. The Qur'ān is consistent. In matters of Dunyā, the terminology is فَمْشُوا, walk. In matters of the Ākhirah, hasten, hurry, run, sprint.

Here the man came running to support Tawhīd and the Messengers of Tawhīd. He said, *"O my people, follow the messengers."* ٱتَّبِعُواْ ٱلْمُرْسَلِين. I want to pause here for a second. ٱتَّبِعُواْ ٱلْمُرْسَلِين. The stranger said *"follow me"*? He said, *"Follow the messengers."* He was directing people to follow the Messengers. He wasn't trying to advertise or sell himself on the account of Da'wah like the buffoons of Da'wah do today. This Da'wah isn't about me and you. Our goal isn't to call people to ourselves, to make a name for ourselves, to gain vanishing followers, wealth, fame, luxuries of life, or women. When 'Umar رضي الله عنه sent his men to Nahawand around twenty-one years after the Hijrah to conquer Persia, he was eagerly awaiting the news like a father awaits the news of the delivery of his newborn baby. The Hadīth says,

كان يدعو الله وينتظر مثل صيحة الحبلة

Back in the days, the women would be in a room delivering the baby while the father would be in another room or another area eagerly and anxiously awaiting for one of the women to shout out the glad tiding of the newborn baby boy or girl. The Hadīth is saying 'Umar رضي الله عنه was making Du'ā, anxious and apprehensive like a father awaiting the shout of the delivery of the newborn.

[19] [51:50]

Before the battle, he appointed An-Nu'mān Ibn Muqarrin Al-Muzani. An-Nu'mān, رضي الله عنه made a Du'ā right before the battle, after advising and organizing his troops. He said,

اللهم إني أسألك أن تقر عيني بفتح يكون فيه عز الإسلام واهله وذل الكفر واهله

O Allāh, delight my eyes today with the victory of Islām and its people and humiliate Kufr and its people (and then accept me in this battle as a martyr).

And it happened exactly as he asked Allāh سبحانه وتعالى. The soldiers then gave the pledge to Hudayfah Ibn Al-Yamān رضي الله عنه to be their general, and because Hudayfah knew how worried and anxious 'Umar was, he immediately sent a messenger to 'Umar رضي الله عنه to inform him of the victory. When the messenger reached 'Umar رضي الله عنه he said,

أبشر يا أمير المؤمنين بفتح أعز الله فيه الإسلام وأهله، وأذل فيه الشرك وأهله

O Leader of the Muslims, I'm giving you the glad tiding of the great conquest in which Allāh سبحانه وتعالى honored Islām and its people and humiliated Shirk and its people.

'Umar رضي الله عنه told the messenger, *"And Nu'mān sent you?"* The messenger said, *"Oh no, Leader of the Muslims. Be patient and seek reward from Allāh* سبحانه وتعالى*, An-Nu'mān* (رضي الله عنه) *was killed."* Umar رضي الله عن began to cry and he said, *"*انا لله و انا إليه راجعون*, who else was killed?"* The messenger mentioned a list of men that 'Umar knew. Then he said, *"O Amīr Al-Mu'minīn, the rest you don't know."* Umar رضي الله عنه began to weep even more and he said,

لا يضرّهم ألا يعرفَهم عمرُ لكنَّ اللهَ يعرفُهم

It doesn't hurt or harm them that 'Umar doesn't know them, Allāh surely knows them.

How many were killed in the path of Allāh with their own possibly immediate relatives not knowing, let alone anyone else? And how many forgotten captives do we have? Some who nobody knows about and others who nobody seriously calls for their release. How many brothers and sisters secretly work behind the scene to uplift Tawhīd and Muwahhidīn? If you're giving Da'wah and you're spreading the message in an anonymous method or you're doing something benefitting and uplifting to this Ummah, and you aid and give victory to Islām and Muslims, and you do so without recognition, don't think it harms you. It doesn't harm you that no one recognizes you. What matters is like what 'Umar رضي الله عنه said, Allāh knows and you're trying to please Allāh. 'Umar رضي الله عنه 's statement expressed a principle that he learned from the many, various Ahādīth and Āyāt taught to him first hand by RasūlAllāh ﷺ.

This pure Manhaj needs pure men and women who don't seek recognition and fame in this Dunyā. This pure Tawhīd needs pure Muwahhidīn who don't aim to make a name for themselves through their Da'wah and 'Ibādah in all its various forms. This Tawhīd needs Muwahhidīn who feel the exact same way when they're praised or disparaged, so long as they know they're pleasing Allāh, who cares? This stranger of Āl Yā-Sīn's actions and sacrifice were so noble, so worthy to be in the Qur'ān, to remain so long as days and nights alternate, yet the name and identity were omitted from the Qur'ānic story. Ghurabā' stand behind efforts and accomplishments and victories unknown on this earth, but known by the One who not a leaf falls but He knows it and not a crawling ant except that He hears it. The ultimate honor in what matters to a Stranger is that Allāh سبحانه وتعالى praises and boasts of him to the angels. He or she accept being a Stranger on this earth because they're very famous and popular with Allāh and the angels, where it *really* matters. And that's why he said, ٱتَّبِعُواْ ٱلْمُرْسَلِين, *"follow the messengers."* He didn't say "follow me".

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم